while the father, who takes

851 a passive part throughout the ceremony,[35] busies himself with
608 supplying the assembled guests with drinks, the *baba* repairs to
553 the village to invite the godparents (*kumy*) to the christening. The number of men and women asked to act in this capacity ranges from a single couple to as many as fifteen, depending upon the wealth and social status of the parents. The most desirable godparents are the couple who acted as best man and
851 maid of honour at the wedding of the parents.[36] A pregnant
608 woman, too, is considered a most acceptable godmother, for a
784 child held during baptism by such a woman is assured of good
777 luck. An enceinte woman, however, seldom consents to play the rôle, since her own child may be harmed thereby.[37] The wealthier and more prominent the godparents, the more desirable they are. If the parents have been unfortunate in rearing children, however, they invite a couple of wandering beggars to act as godparents and treat them with the greatest of courtesy. This, it is asserted, will change the luck of the parents, and will make the child grow and be healthy.[38] For two women to reciprocate as godmothers is considered not only unwise but a downright sin.[39] Near neighbours, too, make anything but good godparents. Since the two families live in close contact, it is almost inevitable that a quarrel shall sometime arise between them, and tradition as well as propriety strongly disapproves of unfriendly relations with one's *kumy*.[40] Contrary to what one might expect, for a gypsy to hold a child at baptism is supposed to bring it good luck, especially in trade and horse-raising.[41]

851 The midwife approaches the people selected as godparents
608 with these words: "May God grant you health! The mother
553 of the baby has sent me to ask you to do her the favour of holding her child during baptism." If they agree to undertake the function, they either follow her to the house a little later or else promise to meet her in the church at a designated hour.

[113]

[35] According to D. Zelenin, *Russische (Ostslavische) Volkskunde* (Berlin and Leipzig, 1927), p. 295, the passivity may be explained by the fact that he is, like his wife, considered unclean.

[36] Kolberg, *Pokucie*, i, 208–211.

[37] Kaindl, *Die Huzulen*, p. 0.

[38] Kolberg, *Pokucie*, i, 210.

[39] *Idem.*

[40] Kaindl, *Die Huzulen*, p. 6.

[41] *Idem.*

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844 the hands of the midwife and dries them with the linen presented to the latter. Then both women shake hands over the child, and beg one another three times for forgiveness for the troubles each has had to undergo.[55]

846 783 The mother is considered strictly unclean for three days, the period of the midwife's attendance. Nevertheless, she usually leaves her bed on the second or third day and performs her routine tasks about the house. She must not, however, go farther than thirty-five steps from the dwelling, lest she defile the fields which she might pass.[56] Indeed, she may not even take these few steps without carrying a knife with her.[57] The period during which the mother is not considered entirely clean lasts from three to six weeks, depending upon the locality. At the termination of this period a formal purification ceremony (*wywid* = leading out) is performed in the church by the priest. On the day of the ceremony, the midwife comes to take the mother to church. The latter dresses up in her best clothes, and is sprinkled by the midwife with holy water. Taking the baby in her arms, and carrying a knife, a few keys, some garlic, and a piece of bread, she follows the midwife to the church. Arriving at the entrance, she kneels with the child in her arms and awaits the priest. When he enters, she follows him to the small altar where the christening took place some weeks before. Here the priest, after performing a special ceremony, pronounces her entirely clean.[58]

852 608 574 After the purification rite, often as much as two years later, comes a ceremony which, more than any other, reveals the closeness of the bond that must have once existed between godparents and child. The parents of the child inquire of the godparents whether they will accept a present of *kolaczy*, twisted loaves of wheat bread, from which the ceremony is named *kolaczyny*. If the godparents agree, as they invariably do, the parents set a day for the celebration. Should the godparents have acted in the same capacity at the baptism of other children,

[55] Kaindl, *Die Huzulen*, p. 6.

[56] Szuchiewicz, *op. cit.*, ii, 7.

[57] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 119.

[58] *Idem.*

852 608 574 they invite all the parents of such children to participate in the celebration. On the appointed day the godparents prepare a festive dinner for the parents, who bring a goodly supply of whisky and six *kolaczy* each. If the child is still alive, the parents give the *kolaczy* to the godparents immediately, saying: "Please, *kumy*, accept the *kolaczy*; from God they come large, from us small." But if the child has died in the meantime, they first light candles and then place them and the loaves of bread on the floor, saying: "Please accept the *kolaczy* for the welfare of the soul of N. N." [59]

Friends and neighbours, as well as relatives, are invited to the *kolaczyny*, and all participate in the singing, dancing, and games that follow the dinner and often last till the next morning. The parents, when they depart, are given back one of the *kolaczy*, and in addition receive a calf, a sheep, a lamb, or a pig, depending upon the means of the godparents, as a gift for the child. Around the neck of such animal they always tie a red ribbon. If the godparent has no animal to give, he presents his godchild with a piece of clothing.[60]

III. Childhood

842 Only when a boy is born, as a rule, do the parents feel proud. A peasant, asked what "God gave him," will answer: "*Chlopcie!*" (a boy); but if the baby be a girl, he will reply: "*Detynu!*" (a child), as though trying to avoid mentioning its sex.[61]

854 For some time the mother keeps her infant in bed beside her, mainly in order to keep close watch over it. After a while, however, it is put into a cradle, a box made of boards, suspended by means of ropes from the bar above the mother's bed. It is hung at the foot of the bed so that it can easily be rocked at night. A red apple is usually suspended on a string above the head of the baby—to provide it with something to look at and play with.[62] Boxes on rockers, too, are quite common.[63] Special care is taken to assure the child undisturbed sleep. A visitor

[59] Kaindl, *Die Huzulen*, p. 7.
[60] *Idem.*
[61] Kolberg, *Pokucie*, i, 19.
[62] Kolberg, *Pokucie*, iii, 101.
[63] Szuchiewicz, *op. cit.*, iii, 7.